

Strategic Management in Public Sector: From The Perspective of Politics and Power (A Local Wisdom Reflection of Society in Jembrana Bali)

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ABSTRACT

The purpose of this paper is to explore the meaning of strategic management from the perspective of power and politics of the local government in Bali, and propose a continuous improvement of the performance of public agency. This study conclude that strategic management expect public manager improve organizational efficiency and also improve organizational performance by fulfilling requirement which often interfere with various stakeholder, in an environment of politic - administrative.

This study unfold what a wide and complex of discourse relationship to develop a holistic strategic management, how dynamic and plural the approach to interpret it, and what a rich creative and inovative idea which is could be yielded by politics which is adapted from the local wisdom. Thereby, it can be said that this local wisdom idea is an interesting approach to the study society of strategic management in Indonesia to change the viewpoint in looking at what is nowadays hampered by the narrow understanding of politics in constructing a management strategy.

Introduction

The solution to a good performance in public sector seems to be the usage of the approach, result orientation for governmental management, this can be done by using management principle and practice which adapt the local wisdom of society that are more holistic to be made the basis to mobilize the organization. So far, at the public sector, managerialism is defined as governance management system which is oriented at result by leaning the process of decision making which is design to enable larger autonomy, but also larger responsibility for certain area.

Meanwhile, strategic management is emphasized at policy management and implementation and also development of policy and design in public administration which emphasize efficiency, effectiveness, and quality which in management of public resource include setting of the target, performance benchmarking, performance definition, performance size measure, performance feedback and incentive of performance development. Thereby, making related management responsibility and structure of public accountabilities, shifting focus of public accountabilities from input and process to output and result, and prefer to create, if possible, a competitive public administration. The

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Strategic Management: Adopting Local Wisdom For Better Public Administration

Strategic management develop a proposition that 'good government and good organization come from intended intention, detail plan and consistent decision' (Prasser, 1990). Political - administration duty of the government is conceptualized as an effort to give more efficiency and more effective response possible at the claim made by its various constituent, using rational - comprehensive model, decision making include strategy of depoliticizing, orientation of the target selected after analyzed with instrumental - comprehensive rational and routinely implemented by public agency which is obedient, decentralized, but controlled, and accountable. This public agency is seen systematically as a problem solving mechanism and delivery program mechanism, conceptualized as a production unit wherein measured input is used in a 'production process' to yield measured output which have an impact.

They suggest a strategic management that connect result with the measured target. Thereby, the target of the organization is known and in line with the government policy (Breton, 1975). Management of public production process is separated nicely, as far as possible from the political structure and process and is left not for egoist bureaucrat, searcher of power (Kaufman, 1981), this executive, non administrative and also prefer to use information as a means of assist to the problem, not to distort and promote narrow private interest like 'organizational gansterism' (Syarifuddin, 2010).

Syarifuddin (2010), using local wisdom to determine which program reached its target which is wanted, not merely assessing by the importance of private interest, and not adopting administration practice addressed to maximize control reach, subordinate personnel or the entire budget.

As known, local governance is a very complex organization and is on a very fluktuatif environment. Hence, manager in this organization is expected to be able to estimate the requirement, identify and respond to the social complexity, demography, economic, and environment problem (Worrall et. al.1998: 472-493). Thereby, giving comments to society expectation that keeps changing, giving respond to citizen expectation and allocate scarce resource effective and efficiently is a very important thing in policy formulation (see Rittel and Webber, 1973; Hassal and Worrall, 1997).

Next, the change of leader will also lead to a change of political values and ideology in governance organization (Syarifuddin, 2010). This change is often also accompanied with the change of thought concepts in public sector, related to problem of social, economic, service of public and also the boundaries in the government life. But, it should be noted that the change do not come by itself, but is reached/made consciously. This means that organization or people step by step experience the change, either by their own will or because of an external motivation. Hence, change have to be planned, and that planning can reach its target if managed strategically. However, eventhough the

change of leader is often accompanied with a change, it still remain to be a hard work to make a " change". Like told by Wittington and Stacey (1994: 454), to make a change in the world of local government which is massively very complex, is not a simple duty. This matter according to Rittel and Webber (1973: 80) is because of the problem type which must be studied by local government is "a difficult" problem, even can be said that it is not possible to decipher the symptoms of those problem.

Furthermore, Flood and Jackson (1991) said that in a situation where the body of the local government keeps changing, an intervention is needed (strategy) to lead the target of change with problem mapping. According to them, one way is to avoid an overlapping of the problem structure. Thereby, local government needs to develop a "lateral" capabilities to ascertain a consistency level among organizational strategy and *host strategy* (education, housing, environmental, anti poverty, information system, monetary, and others) that they have. If not done, then "chaos" and "indistinction" will become the everyday life of the said organization (Hassal and Worrall, 1997). For that, a leader need a way that is simple either in structure and also illusion so that *chaos* can be avoided (Flood and Jackson, 1991).

Related to management strategy mapping, the positivist believe that policy problem is an objective condition which is its existence can be created simply in a certain condition (Parsons, 1997:77). But, the naive view to the nature of this problem fail to recognize the different facts of the same issue. For example, governmental statistic that show criminal, pollution, and poverty need to be understood differently (subjective) by the perpetrator of policy, because the same information that are relevant with the policy can yield different definitions and explanations. This is especially because the perpetrator of policy, having different understanding to the nature of human being, social change and also the policy object itself.

Thereby, policy strategy can be correlated as the meaning reflection of *stakeholder* of policy subject (for example, social problem) and the change itself as a sign (for example, budget) and the change form [policy] as indication (free education). Therefore, in directing the change to an accounting policy such as that which happened in sub-province of Jembrana, in my opinion it is important to know how the meaning of *stakeholder* to management strategy as a sign and how change strategy is played to achieve the wanted target.

In this setting, service that are provided for public is said to be delivered with 'productive efficiency' (by improving productivity) and with ' transfer efficiency' (by maximizing utility that are earned by the service by supplying only the citizen that would get the highest utility from the service, namely the most requiring and achieved by changing the behavior of consumption through education, economic incentive and regulation). This make governmental program and government more cost efficient and cost effective in using resource which then maximize the satisfaction of the community, maximizing public coefficients in government and maximizing quantum of resource.

Strategic Management: In Political Frame And Power

Terminology of power and politics in fact have already been discussed and written by many scientists in so many literatures. Dye (1987:12), for example it is said "power is the capacity to effect the conduct of individual's through the real or threatened of reward and punishment..." This view of opinion assume that politics always concern the "shaping and sharing of power" (Lasswell, 1980:86). Hence then, an interesting question which arise is how power and politics is reflected in the policy strategy formulation of the local government?

Like the famous sentence of Florence Nightingale that is fact is anything and doctrine is nothing (Harris, 1990; 389), hence precisely what have been done by the "social" society of Jembarana. In reality, they look for the base of public policy based on empirical data and fact, which represents as a substitution for action and idea. For them, fact is often followed by policy, and rarely precede it, as stated generally by the positivist. As Harris (1990; 389) stated that policies often create a narrow relationship with the actual data.

Here, we can see that strategic management is formed by that social fact. Management strategy represent the thesis that shows fact have a major influence and is trusted can be accepted by the reformism of social problem. Policy like this has created a tradition in decision-making of government that focused at "problem" and solution. In my opinion, Winasa, the Regent of Jembrana introduce poverty and all of its consequence, making the voice of Winasa listened by all policy maker and lead them to change direction. For me, the natural approach of Winasa to the problem of poverty in society comes from the early enthusiasm of poverty itself. Winasa use local wisdom in solving a problem. Like told by Kershen (1993; 119) that people do not have to be bright, but correctness and intelligence, and also stable work represent a big value in defining, recognizing and giving a solution to a problem, by paying attention to the concerning condition. This means that intelligence and correctness itself are a power source or power to certain people.

The above explanation, depict that any kind of fact matching with the expectation theory, can have some hidden social function or "latent" and that society is viewed as a whole product by its own therefore every problem tend to have a social cause and every answer need to be found in the society itself.

Thereby, can be said that determination of policy strategy, is a system which cannot be separated by the situation around it that is all social factors, power, political, economics, history and influence of other factor. Moreover, component, resource allocation process and power is a factor which play a part in the making of policy as a system. As told by Barker (1996; 16) the yielded policy is a reflection from a sequence elite key interaction in every detail of policy making process including the pull of interest, power interaction, and resource allocation.

Policy strategy forming process cannot be separated from certain individual or group of people effort which try to influence the decision maker, so that the policy could be more beneficial for certain party. All of those represent the manifestation of is politics

strength (political power) to maintain importance and stability of each actor. Even not seldom, happened power intervention and the pulling of interest of politician from the power owner or actor owning influence in political position (Livingstone, 1993).

Thereby, it can be said that series of component, process, resource allocation and also actor and power play an important role in the establishment of management policy and is a system. Hence, reconciliation of various interest and request which is differing each other to reach a bargaining position of political is a "muddy water"², and cannot be seen transparently by outside party. Nyoman, a low officer in part of the sub-province area secretary finance of Jembrana, explained:

It is difficult to ascertain does the budget policy in Jembrana can be conducted just by the power had by the regent as an initiative.... I think this must be a difficult and long political process.

This means, we can say that policy strategy establishment do not always come as a result of power and politics of one person (even the one in command, like regent of Gede Winasa), but represent the product of a series of interaction done by key actor in every detail of its policy making process (Easton, 2001; 5-6).

Furthermore, Ramlan (1992) tells that factors which are reflected in political behavior of individual or political actor, which represent the third combination approach, that is indirect social politic environment, like political system, economic system, cultural system, and mass media. Furthermore, direct social political environment which influence and form the actor personality, like family, religion, association group and school. According to him, direct social politics environment of an actor experience socialization and internalization of values and society norm, including value and norm in statehood, and life experiences in general. Direct environment influenced by indirect environment. The third approach used is personality structure, which is reflected in individual attitude.

Still in line with the previous view, Anderson (1969) summarized the values that direct the behavior of the policy maker. He said that decision maker maybe assessing policy alternatives based on the interest of its political party along with its group. Decision is made based on the politic benefit which is viewed as a medium to reach the target of the party and interest of group targets. Hence, the political scientists often use this perspective in studying and assessing the forming of policy.

Politic Communication And Strategic Management: Reflection Of Dialogic Democratic Local Wisdom

Discussion regarding strategic management in the context of power and politics, is not conversation regarding a certainty, but a choice, not a forecast, but a compilation of scenario. Moreover, not a linear growth, but a circular or spiral growth, and also not able to self-support at its period (partial), but a complex network of total relation with its past and present day.

² Easton itself using term of *black box of policy making*

Likewise in seeing the future of strategic management process, especially in the context of democratization is a logical consequence of reformation and democratization, it is needed to develop a viewpoint which is totally and holistic, so that political reformation which develops it, is not seen solely as an occurrence, but as a process. In this case, political reform is seen as a process which keep continues and not yet (even never have) finished in a policy structure.

In the context of process, strategic management construction can be interpreted as phases explaining a changing process that goes on a large scale at paradigm level, structure, social act, and agents (social actor). At paradigm level, what happened is a shift in social politics paradigm of system of authoritarianism to a democracy system. At structure level, a shift from a centralistic structure (central) to a decentralistic structure (locally). At social act level, there was a change in action (including communicative action) which is based on top commando (top down) to action (communicative) rooting from under (civil society). Especially in political communications area, what is really happening is a change from a closed communications system to an open communications system. At text level, a shift from closed text system to an open text system (Pilliang, 2005; 319). While at the meaning interpretation level, shift from an interpretation and single meaning (monosemy) to an interpretation and plural meaning (polysemy). This various shift level show the dynamistic in political communications process itself, experiencing change by changing it social order.

Hyper Rational Strategic Management: A Democratic Politic And Power Discourse

There are various views saying that the form of strategic management cannot be separated from the power form operating behind the policy. This problem is because policy need knowledge in it, whereas knowledge itself stand inseparable from power, as comprehended by Foucault in his theory of genealogy. So that knowledge relationship and power also create other relationship that is power and politics (Foucault, 1977).

In the interpretation of political relationship and power above, power form or existing ideology will influence the strategic form in it. A rational form of power will tend to yield rational strategic form. While, power form being based on hyper rational, will tend to yield a form of strategic management which is hyper rational too.

Based on the local wisdom of Bali society which I observe, there is some characteristic of management strategy construction process which is hyper rational. First, there is an existence of individual freedom in the form of the right to know and the right to express their selves. Caused by the existence of the right to know various knowledge and information that are importance for various society group with its various bases (ethnical, religion, gender, race), hence there is also the right to obtain access into various policy process. Second, the existence of a public room of place where the political communications process or democratic social negotiation, which without enforcing, pressure, and threat in reaching various collective consensus happens, as a basis for every social cooperation, politics, and culture. A hyper rational political process and power is only possible to be conducted if there are an open public room of communications facility

able to be the freely and is democratic. Next, existence of social accountabilities principle in life of government, because social negotiation, politics and cultural can only take place if a condition where a climate of trusting each other among social components in concerned in political communications is formed. Interpretation of social accountabilities principle is a principle where every individual as actor or existing social politics institute, have to be open to assessment and inspection of existing examiner authority as a form of its social responsibility, in order to lay open various truth aspect in it. In one hand, there must be trust, and at other hand trustworthy from institute or assessor authorities or existing examiner, so that social trust and sincerity can be establish in it. Made Sundantra, a governmental officer of sub-province of Jembrana explain:

Management strategy like budget can be read or yield something that can be read. But, policies of budget do not only address to be read by individual outside them. Policy of budget also have to be able to be read by them that exist inside.

Democratic public room³, therefore, is one of the main foundation for a hyper rational strategic management. Public room, in this case, is a room where the transfer of Language happened, especially political language, among various party taking role in a budget room that is open and democratic.

In a public room, information, like openness and access to it, becomes something of vital importance. This means, in public room every actor place a position for them in one certain communications position, by various explicit argument and expression Language which is communicative. Information concerning the policy position is propagated to public, which have full access into every public debate discourse. Different idea in a public room, according to Habermas (1987), must be done in a condition of ideal communications, that is communications which no party should be enabled to do the way of enforcing, domination and emphasis.

Managerialism And Reformation Of The Public Sector

All the thinker of management strategy is trying to shift public agency of faithfulness at bureaucratic paradigm to acceptance of paradigm of post - bureaucratic, where this matter have been managed comprehensively, this include initiation which Syarifuddin (2010) describes as "turbulent transition " with aim to make public agency become instrument which is hyper rational to reach a collective target. Managerialis pressure create a requirement of a set of a unique change of organization in public agency to bring them into a "strategic appropriateness".

This means that public agency become more performance oriented, at the same time take care of organizational integrity and professional standard protection and

³ Jurgen Habermas define public room as, "... arena which free from government (even though he is financed by government) as well as enjoying autonomy of strengths of partisan economics, destined to rational debate (that is for the debate and discussion which do not constitute by importance, impersonation, and manipulation), and can be accessed is at the same time observed by society" (Pilliang, 2005: 321).

behavioral which is required to reach the performance level required. To reach the wanted change, public agency is required to start a multidimensional organization development process that includes: articulation of statement the target of change of organization covering organizational effectiveness at micro level and the increasing of organizational choice, specification of impact which is possible from change at organization, growth of implementation plan for the change of raised organization, which is based to a diagnosed with from reaction of which possible from them in charge of for the implementation of change.

Furthermore, all public manager which influenced by change, change tactics and strategy, entangling the overall of organization or shares of coherent from it, and monitor the affect and success of strategy and tactics of organizational change which is implemented so that it can be determined what and when, arrangement to it is required.

Local wisdom adoption which are performance oriented by public agency require a review, and possibly recreating a structure 'role of predetermined management' to ensure that this in line with performance and to ensure that 'strategy and control' that are required to exist to facilitate efficient and effective behavior of its activity. This do not conclude that hierarchy is the correct design prescription in context of organizational complexity or efficiency improvement. This restructuring should not be symbolic, or these do not have to become the part of the 'rigidities cycle'.

Culture Change: Toward Performance Orientation

Organization culture, at operational level, consist of three-dimension (1) system of socio cultural of strategy function and organizational practice which is felt, (2) organizational value system, and (3) collective confidence of individual that work in this organization.

A traditional ideal, norm and value of public agency have to change if we want to inculcate organizational culture which is performance oriented performance supporting the value of managerially and managerially behavior, but not to choose variety by enabling different opinion, pushing and supporting behavior which is performance centered, emphasizing quality service, adaptabilities, creativities, initiative, integrity, teamwork, giving worker extra time to make mistake, but asking them to learn from this mistake, recognizing the variation of commitment and affiliation had by public officer.

New culture will have their own symbol, myth and ritual alone and increase culture conflict in culture dimension meaning of Schein (1985); basic assumption, confidence and value, and artifact which is visible. The existence of culture conflict reflect the resistance existence to change by them who are threatened, fear of losing anything that are important in the old culture, possibly even their own pride. Culture conflict has to be managed by them who are sensitive to symbolic dimension of their management role and that can promote, protect, and spread culture and new value. Culture conflict have to be solved based to reason not by force, and ask resistance to be brought to the surface, appreciated by them who recognize it, explored and measured, to differentiate authentic

resistance from the pseudo resistance and negotiated until it reach a level which shall no longer be dysfunctional.

How to reach the wanted change of culture is a challenge. Its one approach is to adopt a strategy "cultural revolution" which is design to develop a organizational socialization process to push all worker in the wanted managerially culture, for the purpose of making it become dominantly. In this cultural revolution implementation, a public agency have to ensure that its goal is articulated articulation clearly so that the actor focus centrally at positive dimension of reformation which is appropriate with the existing culture non negative dimension to avoid dilution and dysfunctional culture conflict.

Managerial Politic And Power: Transcendental Public Manager Reflection

This transcendental manager can be characterized as leader owning 'ideal influence', 'inspirational motivation', 'intellectual stimulation' and 'individual consideration'. Managers are pushed in to this environment to give charismatic leadership. This is a leadership style that cause others to see and reach different direction from what they can reach if without leadership, so that changing them into a follower by creating a common goal through direction setting which is visionary, by developing new organizational relation, by managing ambiguities, and by becoming cultural architect, so that yield change of organization through liquification of existing culture and its adjustment to the new vision, so that start the requirement of a dynamic process of assumption shifting, value and collective norm.

There are many motivation strength moving individual to new behavioral practice; requirement: habit theory hierarchy, as expressed by Maslow (1970), motivation - hygienity theory, as expressed by Herzberg et al. (1959) and Herzberg (1966), attainment-power - affiliation theory, as expressed by McClelland (1961), theory of existence - related - growth, as expressed by Alderfer (1972), goal setting: theory of goal specification, as expressed by Locke (1968) and by Locke and Latham (1990); expected result appeal: theory of expectation as expressed by Vroom (1964), and comparison of social: theory of equities, as expressed by Adams (1965).

In this case, Bali society has the understanding that break the rational stream concept. Just mention noble strategic which embraced by Jero Gede, a priest of Hindu Bali, seen exceed than simply thinking rational. He gives advice:

So that power of that politics do not lead human to become political object or trapped at *preying each other between human being*, hence it have to be seated as apolicy which is based at "*ngaya*" life principle (italic to be enhanced as is distinction).

Jero alone agree with the "nature" of human being as rational creature, but, it seems that Jero prefer to comprehend at the same time meaning it with strategic management of real action that are more *acceptable* and *reliable*. To Jero, political actors are representated by the sign of capacities of typical human being. Typical capacities of that human being lay in instinct (intuition). According to him, importance, which become sign for much political orientation these days, not typical capacities of human being. Jero

give an examples that all creatures protect its importance as imperative for living on, but its mind there's only at their self. In this context, human being only rely on mind, trapped in and body of body sensory that representing root and cause of problem of human being. Mind and body, according to Socrates (466-399 SM), representing soul "trap" and a continuous "barricade", bothering and preventing to obtain a truth (Audifax, 2006:240).

Local wisdom evidence which is I have, indicate that a political orientation is a unique axiom. According to this axiom, what is needed is "nyepi people", that is people who can reach the truth with its heart. Without this axiom, management strategy politics will be in the wrong way, the policy will be wrong. This political model indicate that to reach new situation (as truth procedure), hence concept "people think" to reach truth, need to be deconstructed. Jero have Argumented that "... policy which has justice could only born from the desire to serve without limit (*ngaya*)⁴ representing heart action...". According to Jero Gede:

Important factor which require to be strived to reach good policy of management strategy is that every human being have basic rights that is rights of life, property, and honor ... humans arge granted by God freedom, which will only stay when leader respect other human being (*ngaya*).

This means, "*ngaya*" as a procedure of subjective truth is a special model to move (*karma*) human being to reach something new, where the truth of policy of management represents something new. So, it can be said that in formulating policy of management, it is better to orientate at the philosophy of *ngaya*. According to this philosophy, when perpetrator formulates policy of management, they do not have any pretense in them (like importance of oneself, including importance of the party), existing only dedication to conduct action (*karma*) for the importance of the society. Because according to Bhagavad Gita, every action, every deed represents action, is a cause that would bring an effect.

⁴ *Ngaya* or of *ngayah*, or *ngayahan* is a societal life symbol in Balinese culture. As religious function, krama countryside (citizen) have obligation of *ngayahang* which in the form of energy, that is providing oneself for *ngayah* or hold the bag to countryside of *pakraman* and *ngayah* to Pura / countryside Kahyangan like mutual assistance clean Pura, repairing Pura till carry out religious ceremony in it and material, that is providing other items or money for the benefit of countryside of *pakraman* and Kahyangan of countryside. System of *ngayah* or *ngayang*, also experience of is friction of meaning. *Ngayah* this time more interpreted as activity of mutual assistance for the sake of wide of society, including government. Job devotes term used for the mobilization of society become to louse up with system of *ngayah* such of Bali society. To Bali society, understanding of *ngaya* is selfless devotion in conducting action (*karma*) as devoting form to The Me (Krishna, 2002:153). System of *ngayah* grow for the activity of mutual assistance to build Pura or temple. Awareness of society, spontaneously emerge if there are any activity of development of religious medium, and also things, which is religious without existence of constraint. Potency of *ngaya* this is then exploited by government in working activity devote, in the way of which remain to be sensitive to local culture.

Therefore, we have to act very wise, and so on, we need not to feel concerned again about the result. In this case, effect is only the result of an action (Krishna, 2002).

So what is important is to remember that every cause would bring an effect. There are those who argue that if management make a strategy which is thought to be ten times good and make ugly policy action eight times, hence will happened debit - credit, where ten lessened by eight, which equal two deed of goodness: so, its result is still good. But, not that way in natural law of so-called karma law; there is no mathematics as in above. Every cause there is as a result, ten of kindness brings ten good rewards. Eight badness will bring same result also, still eight. There are no plus - minus (Krishna, 2002). This becomes the base of the *ngaya* philosophy.

Jero Gede then explains that, "with *ngaya* philosophy, we assume work as devoting. Without binding, without expecting reward, thereby we will be free from law of causality". On that account, human being ought to pass life, move from one domain to other domain, go through various barricade, reach a new expectation with the "selfless dedicator" paradigm.

Local evidence above implicitly say that leader are deemed appropriate if is able to create a policy of management capable to see far forwards with heart. Those leader have to be able develop its society member potency, policy of strategic management like budget for example creating consensus among all the interested parties. In consequence, Gede Winasa promptly mentioned politics as a means to prosper the entire people. Winasa said:

Personal power is not an antithesis of collective politics power, but represent a key in the practice politic power itself, because most individual not merely become the power subject, but also share to run that power operation....

The point behind the phenomenon above, which I can catch is that policy has to free "togetherness" of any regime outside oneself. Thereby, togetherness from a group of people and as single individual, each unites oneself to submits only to that togetherness. When its like that, hence policy alter something into possible, whatever the circumstance is, because there is always a possibility to free "togetherness", there is always a way to attain equivalence for every "individual" (singular) in "togetherness".

Strategic policy, which referred by the evidence above, not politics in the definiton of politicking (lepolitique: the political) carried by Carl Schmitt or economic policy which is struggle in social life management which is full of various interest. Not also, policy in term about who get the power. Budget policy politic "Collectivity", which I catch from the evidence above is the same with la politique (politics), political as single mind. As idea of Badiou (2005: 141) that:

An event is political if the material is collective, or if the event can only be attributed to a collective multiplicity. 'Collective' is not a numerical concept here...event is ontologically collective to extent that it provides the vehicle for virtual summoning of all. 'Collective' means immediately universalizing.

Thereby, its clear that political strategy [policy] are collective in nature, because politics always include many people. Those people have a same mind. Mind in the truth

procedure meaning of is the same. Hence, policy, which is born as a political paradigm reflection, is meant, "the same" by everybody in "togetherness".

Furthermore, it can be said that strategic management is undoubtedly addressed to all that come within in "togetherness". Thereby, the truth of management strategy is the truth for everyone, not for a part of it. This is different from the truth in art, love, or science which is very liquid.

Therefore, participation of involved people in "togetherness" becomes an absolute pre requirement for a strategic policy. This also happened in history registered politics events, such as those which is shown by the society of Jembrana. Drama which Jembrana government showed, indicate that to realize a strategic policy idea like budget, many activity are done to realize equivalence of mind to reach freedom "together" from regimes outside oneself. Gede Winasa tell a story:

Initially I was slander ... accused with various rumor, but I think this is an opportunity to teach few people who are of the same opinion to start something new...really new. My obsession is only one, that is to do for people *without expecting reciprocation or praise* (italic as is distinction).

The evidence above indicates that, he base his politic policies as governmental effort to create a system which is hyper rational (*ngaya*), where is then made as a guidance to achieve prosperity. In this bearing, Gede Winasa said:

For me, originally, government need to be able to make management policy which want to think to create *justice* to its society... hereinafter, assuring that any policy is for the people. (Italic as is distinction)

In this case, carried philosophy deal with justice. That is caring politic which is fixed to meta structure or meta politic in making politicking, or politics policy and policy politics become possible. The politics here is comprehended in a transcendental meaning, above everyday political practice, that would enable practice of people arrangement as togetherness.

Ngaya Politic Policy: An Empirical Awareness Of Public Sector Management

Anthropologist Sylvain Lazarus becomes my inspiration to rethink politics in strategic management and develop Meta politic. From Lazarus, I comprehend politics as a name, as a singularities that exist outside the time categorize. Politic is comprehended by Lazarus as "nominal mind", as a presentation which cannot be representated. According to him, politic always deal with idea residing in at the interior of mind, about mind as their self. The following discussion, clear show the [aware] [ness] of society of Jembrana that most politician and owner of power of strategic management have fallen to into practice of preying people. They realize that many politician in order to fulfill their own needs, they no longer care with the importance of other human being group. Winasa say:

I am disappointed at the policy of the politician making a fool of importance of people for the sake of getting a certain reward...this happened because political elite do not have sense of justice in making policy of budget and view concerning real "*truth*". (Italic as is distinction)

From the statement above, I catch the impression that strategic management do not depend on who think of it. This means, strategic management deal with "truth", whereas "truth" do not base on one who think of it, nor based on the language used to express it. Thereby, it can be said that to let truth be based on language or people, is the same by letting the situation unchanged, only filled with repetition, no newness, there is no progress.

In this bearing, Gede Winasa affirms that unwise which is practiced by all political elite in Indonesia all this time is paid costly by the entire people. Multi dimension crisis which still squeez this nation, represent a valid example. According to him, unwise (untruthful) have plunged the nation of Indonesia at the lowest level, like destruction of nation character and moral, human being prestige degrades at most apprehensive level, namely more as object compared to policy subject. Therefore, society of Jembrana are more interested to follow up the act of wisdom idea with steps that are more applicable. They propose by what is mentioned as an improvement in moral. According to Winasa:

Policy moral become a problem which have never been finished, not only because moral is very determined by ideology, way of approach, and knowledge of political elite, but also because consistency in executing that moral represent the real main problem.

Winasa continue that:

Moral can be determined by the budget policy system. That system is justice. If there is a justice gap in society mean that its system is not right. Because human being is the part of nature, hence it have to follow the justice of nature. The key of justice of the nature is balance.

This evidence indicate that "justice" and "balance" in strategic management have to become the base of a politic policy system. Badiou (2005: 140) saying that justice represent the main characteristic of "togetherness" management egalitarly. According to him, "fair politics" is the main domain idea of politics since Plato up to now.

Thereby it can be said that the problem is, justice is not something that could be expressed clearly. Justice always refer to a single condition, cannot be compared to, hence strategic management also cannot be defined. So, justice can only be shown as presentation, but cannot be generalized. Even there is no representation able to representate it (Tolkien, 1993). Thereby, thinking of strategic management by leaving from formula term of certain justice will yield an idea which reduce justice limited to that interpretation, not justice which describe their self.

Answering to society idea of Jembrana about "togetherness" effort in reaching truth (*ngaya*), seems as according to concept of Foucault about power. Foucault (1977) sees that at behind each knowledge production there is always a kind of invincible power that operates and determine the knowledge. The ontological Form of that power can be explained as follows: when a power is said to be not seen, however is very determining something as visible as that, like body, that means that the power is out of the reach of experience, which means that it have the character of meta physical. In this case, Foucault, which is an anti meta physical, offer a meta physical power model.

Thereby the approach of epistemology which is used by the society of Jembrana in *ngaya* politics can be told as epistemology which deal with truth regime. In this case is equal to epistemology in its classic term, interpreted as knowledge theory which is inherent in it the truth theory. If what was referred as by epistemology by Jero Gede is knowledge about a set of power and order, determining what is accepted and refused from policy of budget as a knowledge, hence *ngaya* politics is a matured epistemology which have come up to questioning multidimensional truth.

In this case, according to Pilliang (2005: 286) to interpret multidimensional truth, it is needed a serious and systematic effort in compiling an imagination about truth. Hence, nation genealogy (*genea* = derivation + *logia* = science) effort is very needed in order to compile a truth imagination, to trace the real root of problems of the nation, that is by showing to public the various part of issue and ugly part of the nation which caused the stuck in development. This is done so that energies to change the future can be moved by, this is called *genealogy of nation state*.

According to Jero Gede, there are some various public tendency that goes on above this nation body which become an obstacle factor for the change for example,

Celebrating ambition, especially ambition that has power, wealth, uncontrollable popularities which leads to various behavioral forms of corruption, collusion, deception, and forgery. Other is to celebrate image that is infatuated at all kind of appearance, surface, meaning which in depth.

Idea of society politics and power of Jembrana in politics of *ngaya* is to break in deformity of epistemology in politics thinking of Indonesia. This step should be given a very high appreciation, because they can offer some substantial idea about local politics, capable to open new firmament in idea of politics in Indonesia and can deconstructs the structure idea of Indonesian, especially politic which during the time is restrain in a coconut shell of epistemology realism and positivism.

In the context of strategic management idea growth in Indonesia, the main value idea of the society of Jembrana is its bravery to enter a region of substantive and philosophical, especially ontology and epistemology region, in the interpretation of the study of strategic management in Indonesia, what we can say represent an uninhabited land in the political mind in Indonesia, which during the time only yielding practical ideas, sponsor and order. Jero Gede with "*ngaya* politic", can remind strategic management thinker in Indonesia about the importance to enter transcendental region and meaning of the substantial meaning, for the sake of yielding circumstantial strategic management studies. In the meaning of *ngaya* as the key to go to the real truth (*moksa*).

Change of behavior: an epoch demand.

To change behavior require various organizational strategy, relied on the proposition that individual in course of adoption process of experience of new behavior (Atkinson et al, 1988) that can become result of from: observation made of by new behavior as practiced by dummy and others hereinafter by student; or lack of feed back accepted by student concerning success or fail at new behavior which practiced.

Change of behavior of people can predicted by their attitude to change. Vroom expectation theory indicate that a person compare the result of future which is possible from various behavioral alternative and then choose the most interesting behavior in the meaning of result (Mitchell, 1974). The person which believe that certain behavior, will bring a positive result for the person who have an attitude to support that behavior. On the other side, if they cannot estimate that this behavior will bring a positive result for them, worse even, if they estimate that this will bring result of negativity, like incongruence with individual norm or well-established group, job unsafety and loss of self esteem, reward, control, power, relation or competence, then the attitude will become negative and resistance to change can emerge. So that determining the behavior of an individual, will not be *ipso facto*, awakening positive attitude to him, meaning that they can do new duty in a way of perfunctory until the external boundary is eliminated, which later would make them change over to the old behavior which matches with their attitude.

Implication of this matter is that to reach an endless change of behavior, they that its behavioral expected to change should be able to: feel the internal and external pressure at the organization to adopt change which is required in middle term until long term, feeling support of change of them from them who exist in the highest echelon of this organization, which have shown desire to give resource required to reach the change, appropriate feeling according to the new behavior and value, organizational norm and confidence which determine what expected and what given by reward, involved in the change process of the organization, see that other member of organizational unit of them represent critical mass or dominant coalition, adopting this behavior, so that to prove that the new behavior become appropriate to the confidence of group and value of group, confidence share with member of other group where negative or positive sanction will follow performance or non performance of this new behavior, covering the sanction of integrity level, and existence of formal authority structure and system of reward in this group, accepting continuous feed back and information with reference to change of behavior, and feel that formal policy and formal system and organizational culture as according to, and support, innovation and change.

Conclusion

At its core, strategic management expect public manager to improve its organization efficiency and also improve organization performance by fulfilling requirement which often interfere from various stakeholder, in an environment of politic-administrative. This study unfold what a wide and complex of discourse relationship to develop a preeminent strategic management, how dynamic and plural is the approach in the interpretation, and what a rich creative and innovative idea product which is possible to be yielded by the *ngaya* politics. Thereby, it can be said that the idea of the *ngaya* politics represent interesting bargain to strategic management study society in Indonesia to change eyeglasses and extend its firmament in looking at what referred as by strategy,

is which during the time is shackled in a narrow understanding of politics in the construction of a management strategy.

Successful implementation of reformation of managerially require leadership which can: redefine the main target and the core confidence, creating a vision how future of post reformation will look in the meaning of structure, culture, and organization standard performance. Furthermore, defining strategic target which is required in perspective of middle term until long term. Planning and resourcing which is enough for structural change and procedural change, and is powered by them that are expected to shoulder the position of leadership in the group.

An effective strategic management change process, require leadership which not only have the desire to start change but also authority to do so. This also ask leader to behave as 'hero' and have ability to create 'lover of change'. This leadership style is quite important in the process of change of organization as a medium to face resistance that cannot be avoided, namely the lack of confidence by some in the accuracy of change and resistance by many other to that change, possibly afraid of the failure of themselves which could possibly happen.

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